United Evangelical

# The Work and Methods of Our Missionaries in China

ALSO

## Some Information About the Administration of the Mission

Missionaries Present at Annual Meeting of 1917 at Kuling.
(The Dunlaps and Miss Hasenpflug were in America on furlough.)

# THE WORK AND METHODS OF OUR MISSIONARIES IN CHINA

There have been many inquiries about the kind of work our missionaries in China do and the way they go about their work. As one becomes more and more familiar with the variety of work undertaken by foreign missionaries and the difficult problems they meet on every hand, one is surprised that they are able to accomplish so much and to endure the strain of labor amidst their perplexing surroundings.

Arthur J. Brown, in his valuable book, "The Foreign Missionary," referring to the variety and scope of the foreign missionary's work, says:

"The variety and scope of the foreign missionary's work are in sharp contrast with the work of the minister at home. The latter hardly realizes to what an extent the effort of the Church is reinforced by the social results of centuries of religious teaching. These helps do not exist in most non-Christian lands and therefore the missionary must create them. He must found not only churches, but schools, hospitals, printing presses, kindergartens, orphanages, and the various other kinds of Christian and benevolent work carried on in this country. He must train up a native ministry, erect buildings, translate and print books and tracts and catechisms. The gospel must be so presented as to touch the lives of men at many points and they must be helped in making the adaptation to new conditions.

"Much of this work, too, is done in unfavorable climates and amid conditions that tell heavily upon the strength and nerves. The typical hospital, with work enough for two or three physicians, has but one medical missionary, and he must perform every operation and attend every sick patient, save for such native assistants as he may be able to snatch a little time to train. Schools, which at home would have a half dozen or more teachers, have but one or two. The ordained missionary often finds himself obliged to unite the adaptability of a jack-of-all-trades to the functions of an archbishop. One missionary in China, for example, in addition to the care of a large native church and the teaching of a class of inquirers, had to supervise eleven day schools and thirteen outstations, draw the plans for and superintend the erection of a brick residence, a schoolhouse and several small houses for native helpers. His masons had never seen a foreign house or built a chimney and his carpenters had never made a stairway, so that he had to direct personally every detail from the sawing of the logs and the burning of the brick to the laying of the last roof-tile and the painting and papering. Another missionary has the oversight of six organized churches, forty-five outstations scattered over a wide territory and including 1,000 communicants and 200 inquirers. He superintends

forty-six day schools with 460 pupils a single circuit of these schools involving a journey by cart or litter of 500 miles. His annual report showed 139 sermons, 116 days spent away from home in country work, and 1,780 miles travelled on missionary duties. He prepared weekly Bible-lesson leaflets throughout the year, while importunate appeals to settle quarrels and lawsuits and a voluminous correspondence demanded many weary hours. These are typical, not exceptional, cases. The work is so exhausting that, as a rule, the missionary comes home on furlough completely exhausted and, not infrequently, ill."

With the view of giving our people needed information about certain kinds of work and methods I asked some of our own missionaries to write brief outlines on given topics which are now passed on for the information of the readers of this Annual Report.

## The Preparation of Candidates for Baptism and Church Membership.

*By Rev. Thos. S. Knecht, Jr.*

The Mission has decided upon a period of at least one year as the time of probation for candidates for baptism and church membership. I will mention the course of study prepared for their use during that time. Women: "Ten Easy Lessons"; "Short Steps to Great Truths," Volume I; "Easy Catechism"; Matthew 5, 6, 7, 13; Mark 16; John 14, 15; Romans 12; 1 Corinthians 13. Men: Dr. John's Mandarin Catechism; "Rules for Holy Living"; The Gospel by Mark.

Though our readers in America do not know the scope of the Chinese material studied, still a glance at the Bible will be enough to show that those who seek baptism and entrance into church relationship must work and, having covered the ground, have a good knowledge of the Gospel story as well as the Doctrines which are received by the Church of Christ.

The Christian Endeavor Society is a strong recruiting agency in our work. Those who desire to study the Doctrine are enrolled after a careful examination on the part of the foreign pastor and some one specially sent to investigate, this one gathering evidence in favor of and also against the candidate. This material is considered at the regular monthly meeting of the members and the persons are accepted or rejected. If the latter, it is not to cast any one aside but proves a means of correcting some grievous fault. Now and then this procedure causes trouble but for the most part, if some one is "held back," it is taken as an effort to help rather than an attempt to injure.

Now, how do we teach them? On the stations the foreigner usually teaches the different studies, while on the outstations the Chinese colporters and helpers prepare the candidates and have us review, examine, as well as give further instructions. The classes meet weekly and in some instances twice a week. While emphasis

is laid upon the study of the Bible, catechism and other studies, greatest stress is placed upon the devotional phase and practical application of the Christian religion in every-day living. The candidates are carefully watched and lapses serve as occasions for exhortation and guidance.

We can point to those who have proved disappointments to us, but they are the exceptions. God has given to us on the foreign field the unspeakable joy of seeing many souls coming up from horrible depths of heathen darkness into the glorious light of the Truth in Jesus Christ.

Again, by visits and conversations we seek to guide those who are candidates as well as their friends and neighbors. For traces of the influence of such efforts, we listen in their public prayers and testimonies, but above everything else we watch for them in their lives, in their dealings with each other as believers and in their attitude to the unbelievers about them. When led to believe that they have grasped the Gospel's meaning we invite them to meet the examining board where they are given a rigid examination in the catechism and as to their own faith, when if passed they are recommended to the members especially assembled to consider their characters, who may reject or accept them for baptism and church membership.

## How Our Mission Trains Its Workers.

*By Rev. M. E. Ritzman.*

For more than ten years of our work in Hunan, no systematic efforts were made to train our few workers. Men were chosen because of their ability and earnestness and then left entirely in the hands of the missionary on whose field they happened to be, to do the best he could for them in the midst of a multitude of other exacting duties. A course of study had been patrially prepared to help the men do home work, but because of lack of proper supervision, not one of our workers ever completed the course.

As the workers of the Mission increased in number, the need for systematic training became more and more urgent. Therefore, in 1914, in conjunction with three other Missions, a Union Theological School was established in Changsha, giving two courses, one for men who had completed a full college course or its equivalent, and supposedly equal to the courses of seminaries at home giving the degree of B.D. The second is a more elementary course, intended for men less advanced in their studies. Four of our workers were at Changsha this last year, taking the more elementary course. Two of these graduated this spring and the other two finished their second year's work.

But the majority of our workers are not able to attend the Changsha School, and for these quarterly training sessions are being held at two centers, viz, Liling and Yuhsien, and all workers who are not in attendance at Changsha, or else excused by the Mission for some other reason, are required to attend these sessions.

Fifteen days of actual school work constitute one session, with the exception of the first of each school year, which is only a ten-day session. Four hours of each day are spent in the class-room. The two morning hours are given up the study of the Bible or some kindred subject and are taught by the missionary in charge of this work. In the afternoon a Chinese teacher has charge of the classes and gives them an hour in writing characters and an hour in reading a Christian periodical. These two hours are given to the men because some of them are woefully deficient in their own language and literature and they need to be able to read and write better than most of them could do when they first began to do Christian work.

The work done during the fifteen days by no means finishes their studies. When at home, the men are required to study up on the subjects studied at school in order to prepare for an examination at the beginning of the next session. Also special subjects are assigned to study and write essays. In this way the men are kept at their studies to a certain extent all the year round.

The course for these men is a three years' course of twelve sessions. But it is the intention to add another more advanced course to be given to the men who have satisfactorily completed the three-year course.

## Work at the Dispensary.

*By B. E. Niebel, M.D.*

Last year I wrote for the *Tidings* the article "An Afternoon at the Dispensary," in which I described the character and kinds of cases we have. Now, I want to write of work at the Dispensary, telling of the duties of the various helpers.

Our dispensary is a two-story building, the upper floor furnishing a large store and supply room, and living quarters for our Chinese doctor. Almost one-half of the first floor is used for a waiting-room, seating about ninety patients. Back of this room, there is a drug room, a medical and surgical room and a dark room.

We have found best to alter somewhat the plan of work we followed last year. Now we open the dispensary during the morning instead of the afternoon. A year ago we saw patients every day of the week; now we must reserve Tuesday and Thursday for operative work.

At half past eight my wife and I start for the dispensary. On arriving there, we find our faithful Chinese doctor and the nurses, awaiting us. Miss Hobein as often as possible is also there. Immediately we call in the colporter who is in the waiting-room preaching to the patients. Then we with all the Chinese workers—doctor, colporter, nurses, and helpers—meet in the drug-room for a few minutes of devotional exercises. One, two, or three people, as the Spirit moves, offer short prayers. We find this a great help before beginning the work of the morning.

One of the nurses then opens the waiting-room door and admits three, four, or five cases. As they come in, they hand to either the Chinese doctor or myself slips containing his or her name, address, age, sex, occupation, diagnosis, and treatment. If the patient is a female she is directed to a room where Miss Hobein and a Chinese female nurse take care of her except in so far as a doctor is needed. Miss Hobein also watches the work of the nurses and instructs them in the proper methods of dealing with these practical duties.

If it is a new case, we examine the patient and then write on the slip the diagnosis and treatment, together with a prescription. Every tubercular patient also is given a free tract telling him how to live if he wishes to overcome the disease. The same is true of those with venereal troubles, etc. Thus thousands of tracts are given away each year.

The patient takes the prescription to the drug-room where my wife receives and fills it, delivering the medicine to the patient with instructions. In one morning she may fill fifty or sixty prescriptions.

With my wife in the drug-room is a child-sized man, a typical dwarf frail in body but not in wit, for whom we have found a place. He mixes ointments, dusts, and cleans under my wife's supervision.

The Chinese nurses attend to the regulation duties of nurses, besides wrapping up ulcers, sores, and wounds and assisting the doctors in their work.

While in the back part of the dispensary we all are busy questioning patients, dressing wounds and filling prescriptions, in the waiting-room the colporter, if he has finished his morning talk, is pleading personally with an interested listener, or selling books of the Bible. The price of these books is put within the reach of all, so many copies are sold. Now we are treating around fifty patients each morning and each patient hears the story of the Saviour. All are invited to attend our church services; all are urged to purchase a Bible or helpful tract; nearly all are personally plead with. One can understand what influence for good may be accomplished when one realizes that during the past year we have had almost 7,000 patients, coming not only from Liling, but from villages at a distance of a hundred and more miles away. And *all* have heard the story of the all-powerful Physician.

### The K. L. C. E. of the Liling Boys' Boarding School.

*By Rev. S. M. Short, Principal.*

Until a little more than a year ago the K. L. C. E. of the Boys' Boarding School was entirely under the management and supervision of the principal and one of the teachers. But since some of the boys had already been Christians for several years and had some experience in religious work it was thought best to let them organize their own society and elect their own officers. This step was an experiment and was made with some misgivings, but it has entirely justified itself by the results.

In the first election the two students who were unquestionably the best qualified of any in the school were elected president and vice-president. They and the other officers took hold of the work in earnest at once. They first studied the rules of the society and then appointed committees and organized them for work. Since that time they have all been working together in a manner that would do credit to any society in America. The appointing of leaders, the arranging of programs, etc., have been in the hands of the student officers, and there has never yet been a time when the time came for the meeting and the leader has not been on hand to lead. The leader usually appoints four or five others to give short addresses on sub-topics related to the main subject. After the leader and these other students give their talks the meeting is opened for voluntary remarks. There is scarcely ever the suspense of waiting for the next speaker that is so often found in home societies. I think I have known only one case where a student who was appointed to take part failed to take his part. Those who participate in the meetings do not do so in a mere formal or perfunctory manner but enter into the work with an earnest spirit. Many of the addresses given during the year have been excellent.

The regular meeting lasts about an hour and after it is dismissed the active members gather in one of the class rooms for a short prayer-meeting and to discuss plans for winning their non-Christian school fellows. During the past term the Executive Committee has met every morning just after breakfast for a short prayer-meeting. Nothing has been permitted to interfere with these meetings and the various members have attended regularly. These meetings were held without any suggestion from principal or teachers, but have been the result of the realization on the part of the boys of their dependence upon prayer for success.

Early last fall the officers of the society arranged for a voluntary Bible study class to be taught by two of the older students. More than thirty boys joined the class and have continued in it during the year. The boys have got their plans chiefly from Mr. Ritzman which are in general patterned after the plan of study followed by the Bible Teachers Training School of New York City.

## A Day School, Its Objective, How Managed, How Taught.

*By Rev. T. L. C. Suhr.*

Among the many problems that are pressing for solution in this great land is the question of educating the masses. Although China from of old has always shown a high esteem for education, it can not be said that the rank and file of the people are educated. The masses have been neglected, the privileged few have enjoyed the benefits of learning. If the Republic of China is to stand she must provide a common school education for all the people.

In order that we may better appreciate the question under consideration let me give a few statistical figures.

*Government Schools, 1914.*—Number of schools, 108,448; number of students, 3,643,206; total school expense, $35,151,361.

*Lower Elementary Mission Schools, 1915.*—Number of schools, 4,748; number of teachers, 5,047; pupils, 120,796.

Now let me quote from an educational report: "Taking 400,000,000 as the population of the country, there ought to be 40,000,000 children of school age. Supposing that each school has one hundred pupils, 400,000 schools should be opened."

Here is another quotation from another report: "We must recognize that if the Government Board of Education were functioning in a more efficient way, such questions as curriculum and standard would be settled for us (Mission Schools). When the Board of Education has finally settled curricula and standards, we (Mission Schools) must conform as far as possible to them, with the modifications necessary for allowing a place for Bible study and religious instruction."

"Government systems of education find embarrassment in dealing with the spiritual phases of education, but mission schools are in a position to educate the whole man. We need continually to be on guard lest the mechanical organization overshadow the spiritual aims which must always be kept supreme."

What has gone before answers the Objective of the Day School. How Managed, How Taught may be explained in a few sentences. All the school interests of our China Mission are vested in an Educational Committee. With this committee rests the responsibility of solving all the problems connected with school work, such as engaging teachers, equipment, curriculum, etc. S. M. Short is the inspector of the Boys' Day Schools. Miss Gohn is the inspectors of the Girls' Day Schools. They are supposed to visit all the schools of the mission once a year. The individual school is under the supervision of either a man or woman missionary of the local station. The Chinese teachers work under the direction of these missionaries.

The branches taught in our day schools are the same as are taught in any good public school in America. The language used in text books and teaching is Chinese of course. Each year brings with it an improvement in the text books, as well as in curricula, and methods of teaching. In addition to the regular studies our mission schools put great stress on Bible study and religious instruction. Some of our missionaries devote all their time to this important branch of missionary endeavor.

## Explain the Work of a Colporter and Tell Wherein It Differs from the Work of an Evangelist.

*By Rev. W. I. Shambaugh.*

With us a colporter is a man who is in charge of an out-station, and whose duty it is to sell books and tracts and preach in the chapel of the place to which he is appointed. He is supposed to gather in-

quirers together and present them to the missionary on his visits, and, under the supervision of the missionary in charge of the circuit, to lead in the work of his out-station. But that is by no means all of his work; he is to seek out the people by visiting and talking with them; and he is to visit all the hamlets and country homes within easy reach of his out-station. And in doing all this he is to be on the lookout for new preaching places. If he can find a home where it will be permitted him, he is to gather the neighbors in and preach to them, and as far as possible to make known throughout the community the tidings of salvation.

It is easily seen that that calls for no small amount of work, and the man who does it earnestly and successfully is no small factor in the evangelization of his people. It is to be greatly lamented that the men whom the mission is compelled to send to such important work are lacking in numbers and in quality. Thanks to the provision made by the mission, the Workers' Training School conducted by Mr. Ritzman, is doing a great deal for the men already employed.

In order to show the difference between the work of a colporter and that of an evangelist it is necessary to say what the work of an evangelist is. An evangelist in our mission is a man whom we expect to be able to "feed the flock of God" as well as to preach the rudiments of the Gospel to the unevangelized. In our Mission we have only five of this class of workers; three are on the larger stations, while the other two are on important out-stations. Besides street-chapel preaching we expect them to visit the sick and work as co-pastors with the missionary. Colporters in our Mission, while charged with the special work of distributing books and tracts, must do a great deal of preaching and the general work of an out-station. (An out-station is really a church in its beginnings.) Our evangelists are a little more settled to definite work in a definite place, although as occasion demands, they are supposed to be ready for the same kind of work as that done by a colporter.

By no means is the work of these humble, and in many cases "unlearned and ignorant men," to be despised. Verily, theirs is pioneer work, paving the way by overcoming prejudice. In a very real sense they are forerunners. Our colporters need your prayers.

## Difficulties of Building in China.

*By Rev. C. C. Talbott.*

My experience with building during the past few years having been confined to Yuhsien and Chaling, this sketch will be limited to the problems as they exist in these two places. Since each place has its peculiarities, some of the difficulties mentioned would not be met in other places.

Building in these places is done by day work, and the man who is having the work done must furnish not only the material, but all the tools the workmen use, such as picks, hoes, etc., for digging foundation and mixing mortar; baskets, pails, etc., for carrying brick,

sand, water, etc.; and furnish the workmen a place to live and provide their food.

We have learned by experience that day work is unsatisfactory for us because of the difference of opinion concerning what should be expected for a day's work. We either require too much, and have constant friction with the men; or let them off too easy and do not get proper returns for the money spent. For this reason we require some kind of a contract so we do not need to vex ourselves over the amount of work done in a day. But when you know that the most of these workmen have never seen a foreign building and none of them have helped build one, you will realize how difficult and almost impossible it would be for them to figure out how much it would cost them to put up a building; so we compromise and have everything done by piece work; but make them board themselves and furnish all the tools they need. We furnish the material and give them so much a brick for laying the wall, and so much for each door, window, joist, rafter, etc., when put in place complete.

The contract settled, the material must be assembled. There is no fixed price for anything, and stone, sand, lime, brick, tile, glass, etc., must all be bargained for separately. There is no one man in Yuhsien who can furnish enough brick for an ordinary house unless you give him a year and a half or two years to make them, so you must make bargains with a number of men and have the added trouble of having to use brick of various sizes, for there is no standard size and each man's brick are a little different. In our buildings at Yuhsien we bought brick from at least twelve different brickmakers.

The contract let, and the material assembled, the trouble has just begun. Every part of the work must be carefully watched and frequently you must show them how to make certain parts. The only effective way to get the work done as it should be, is to make them tear down and rebuild wherever they do not follow instructions; but the Chinese are always ready to take a chance, and will persist in doing poor work, hoping it will not be noticed or that you will let it pass.

Another difficulty is the constant changing of the workmen. You spend time and pains showing a man how you want an arch built for instance, and in a day or two he is gone and a new man is on the job. I do not think there was one mason, aside from the boss, who worked all the time on any of our Yuhsien buildings.

In spite of all these difficulties the result is quite gratifying and we have buildings which look well and amply provide for our needs and comfort.

## A Chinese Sunday School.

*By Mrs. Alice E. Niebel.*

A Chinese Sunday school! As I say the words I forget the Kuling hills around me: I am back in Liling on a Sunday morning at nine o'clock, ready to leave our home for Sunday school. At the

corner outside our gate, I hear the sound of bugles and the rat-a-tat of drums, and, while my feet keep time to the music, I watch our seventy-odd school boys two by two march past in their brown uniforms on the way to service. Following are the Chinese teachers in their silk gowns; I bring up the rear, furnishing an added attraction to the ever-curious neighbors along the way. When we reach the church door, I turn, enter the women's section and amid bows—instead of our home nods—of recognition take my seat.

There in the front rows on our—the women's—side are the school girls with their shining black braids bound with colored yarn. They are just like our home youngsters, whispering and nudging each other while waiting for the service to begin, interested in everything.

Back of the girls are our women, neat and clean looking (at least on the outside) in their blue starched jackets. They have their Bibles and hymn books carefully wrapped in the large squares of cloth or man-sized handkerchiefs used so much here for "handbag" purposes. Among them is no lack of lively youngsters who, looking much like little wooden dolls with their black, beady eyes, and arms held stiffly out by thick cotton-padded coats, are passed from woman to woman as though they really were dolls; only in vocal accomplishments do they bear no resemblance.

In the back seats the new comers can usually be easily recognized by their unabashed curiosity displayed. Perhaps one of these "outsiders" may be standing by our little organ, in amused wonder trying to comprehend the origin of our foreign music.

On the other side of the church are the men, some wearing coarse blue jackets with trousers to match and a cloth wound around the head, turban style, and others gorgeous in long silk or satin gowns.

The school boys keep things lively in the gallery on the men's side.

At the ringing of the bell, the pastor opens the service with prayer and the announcement of a hymn. Then we sing: at least that is the term which we employ for the performance, and if unison be ignored and noise specified we surely can qualify.

After the singing, just as at home, we read the Sunday school lesson, men and women alternating verses. I am afraid if our home people were there they would scarcely believe me when I say we read; the Hunan reading with its five-ton variations certainly is extremely song-like.

After another song, we separate to our class rooms. The International Uniform Sunday school lessons are used except for our little tots, for whom the graded lessons with pictures are prepared. Then of course in our class of new comers, the colporter's wife who has charge can really only attempt to repeat a bit of the old story of a Saviour's love and willingness to save; a prescribed lesson is useless.

One difference between the class of Chinese women members I'm with and a class at home is the lack of a lesson discussion revealing independent thinking. The women memorize the golden text and listen (more or less) to the teacher's exposition, but seem incapable

of much original investigation. This of course is inevitable after years of forced taking things for granted; it is not true of the young generation. Then the diversion afforded by the babies makes undivided attention difficult.

After the lesson we assemble for more singing. We then hear the secretary's report and close with a hymn. So ends our "little worship."

## Bible Women and Their Work.

*By Mrs. Carrie A. Talbott.*

A good loyal Bible woman is a valuable asset to a church, a veritable right hand to the lady missionary under whose superintendence she works.

The subject presents these two questions: What kind of a person should the Bible Woman be? and What is the sphere of her work?

First: The Bible woman should be of mature age, of good family with a strong body, and a great desire to lead others to know her Master. She should possess good tact, resourcefulness, the ability to be agreeable, infinite forbearance, and great sympathy. And the Bible woman of to-day must have some education and some knowledge of the Bible.

Second: The work of the Bible woman is to proclaim and exemplify the Christian message. Her duties are manifold and her opportunities as varied as the needs of human hearts. It is her work to go out daily and visit in the homes to which she can gain access, to sit with the women, enter into their conversation, and try to lead them to a knowledge of a higher life. On meeting days she goes about the neighborhood and invites the women to the meeting. A Bible woman must herself be able to lead a meeting and give a gospel message simply and clearly. When the Bible woman is able to do it there will always be considerable work in the line of teaching. The great mass of women in China continue to be illiterate, and the Bible woman finds many opportunities for teaching women either in their homes or in classes on the mission premises. Her Sunday work is obvious. She teaches in the Sunday school, welcomes strangers to the service, shows new women to their seats, and helps to keep order on the often disorderly women's side. After Sunday she rounds up the delinquents and urges them to attend the meetings. Whenever any woman of the church is sick or in trouble the Bible woman is the first one to visit her and try to be helpful. In some missions the foreign missionaries take turns accompanying the Bible woman in her visitations, or each missionary goes on a certain day each week. Some missionaries provide small record books for their Bible women in which they record daily the number of visits made, the part of the city visited, and any other items needing to be preserved. These books are examined at the discretion of the missionary. When her previous training warrants it, the Bible woman can go to out-stations and hold short sessions of school

for women. The work of a worker of this sort is reported or scheduled with difficulty. Often the merely incidental opportunity counts most in results.

The most difficult problem in connection with Bible women is finding them. One does not happen upon them ready made. They are the product of years of work, patience and prayer. Especially in the early stages of the church is there a scarcity of this kind of workers. Even now with the various training schools for Bible women the supply never equals the demand. Happy is the missionary who finds a good faithful helper even in the making.

## Mrs. Chu's Work.

*By Mrs. W. I. Shambaugh.*

Mrs. Chu hardly needs to be introduced to the readers of our Church papers. We all first heard of her as the personal teacher of Mrs. Dubs. Being a woman of education and talent, as well as of a good social position, she was of great help to Mrs. Dubs in the study of the language; and, of course, Mrs. Dubs was always very much interested in her old teacher. One of the very last requests she made was this, That Mrs. Chu be sent to the Bible School at Nanking for further preparation for work among the women of Hunan. As a consequence she was sent, and after finishing the course there satisfactorily, was graduated in the spring of 1916. At our Mission meeting of the same year she was appointed general female evangelist for the Mission. This was a very decided innovation and especially in our part of China means much more than you home friends can imagine. But her work in the past year, wrought in about a dozen of our stations and out-stations, was such that the Mission decided to not only continue her in the same capacity for another year but also to expend more money and effort to promote it.

At the annual meeting of our Mission just closed I was pleased to note that mention of Mrs. Chu's good work was made in all the circuit reports read.

When conducting an evangelistic campaign she visits in as many homes as possible, devoting her forenoons to the work while she holds a meeting every afternoon as well as receives callers. She has prepared series of talks and requires a week or ten days in which to give them. By the use of charts she aims to have the regular attendants remember her subjects and their divisions. With a good deal of satisfaction she reports that there are some women able to do this. And can you imagine what it means to some women to have a message brought home to their lives and for them to find that they really can remember characters. By these special campaigns entrance is gained into homes otherwise not touched, and some special cases come to our notice.

At Shih Tan, in her visitations, Mrs. Chu heard of a woman who was kept in a little cell in the home of her brother-in-law, because they said she was insane. After gaining permission to see her Mrs.

Chu felt convinced that the woman was not insane, but was the unfortunate victim of circumstances. After the death of her husband her relatives by marriage were desirous of obtaining her money, and so resorted to this plan. The dark ground-floor room was just big enough for her bed-boards, where she had not even straw nor bedding during the cold months she had been confined there. She had neither comb nor wash basin given her, and the treatment she received was worse than that of the pigs. And had not Mrs. Chu intervened those cruel relatives surely would have accomplished their purpose to starve her to death.

At Lu Keo two girls in the home of the local official, one his daughter and one his neice, were being trained as Vegetarian Nuns. During Mrs. Chu's stay there these two girls heard the message and manifested an interest. Seeing these two girls with hair barbered as boys, Mrs. Chu asked them the reason for it. When they told her that it was because they were Vegetarians she answered that she also had been a Vegetarian until she was forty years old. She told them that her sacrifices and denials brought her no peace, but the Gospel alone satisfied her. Especially interesting was this story of Mrs. Chu's visit to their home. Here in the mist of heathen beliefs, surrounded by all the gods of the place, she told the story of the Gospel and of the love and power of our God. In the accompanying picture the two nuns are standing at the ends, in the center is Mrs. Chu at the back, and the other is Mrs. Hu, wife of the evangelist at Lu Keo.

Mrs. Chu, Mrs. Hu and Two Vegetarian Nuns of Lukeo.

## The Work of a Nurse and Its Influence Over the Chinese for Good.

*By Miss Cora F. Hobein, R.N.*

It will probably be easier for me to write on this subject ten years hence than it is to-day. Our work is only beginning and therefore results are not yet evident. Our aim is to make our work count in the lives of the Chinese for good in every way,—spiritually, mentally, physically.

The majority of the people do not know how to care for their bodies. Cleanliness may be external and some even believe in clean underwear. There are those in whose apparel it would be difficult to find one clean thread. However, the Chinese consider some of our ways very untidy so we are not perfect in their eyes any more than they are in ours.

We believe it is possible to train Chinese men and women to become efficient nurses. Through their theoretical and practical work they will learn of hygienic conditions and know that certain diseases are contagious or infectious and that care should be taken not to expose an entire community to small-pox or tuberculosis because one or more individuals are afflicted. One morning at the dispensary a boy with favus came for treatment. He was told by the Chinese nurse to have his head shaved then the nurse added, "Tell the barber to boil his tools after he has finished." I asked if the barbers did not do this after shaving a head afflicted with this disease. The reply was "Chinese know nothing of cleaning or boiling to stop infection from spreading."

I have seen bright girls who show the influence of the training they have received. This spring it was my privilege to assist in giving the practical examinations of the Nurses' Association of China to the women graduate nurses of Yale Hospital in Changsha. Three of the five nurses were United Evangelical Mission girls. I was proud of them. From the report of their superintendent they have done and are doing good work and judging from what I saw of their work they have learned most of their lessons well. With persistence on the part of the instructor and with a willingness to learn on the part of the pupil great things may be accomplished.

Not only do we hope to influence the nurses but also the patients and any others with whom we or they come in contact. We intend to care for their bodies but in doing so do not wish to neglect their minds or their souls. It is desired that every Christian nurse will be the means of influencing their fellow nurses who are not Christians as well as the patients under their care, many of whom will be hearing the Gospel for the first time, to become followers of the Saviour of mankind. If our Christian workers do not exert an influence in this direction and if our work does not tend to help evangelize the community in which we work, our work will have failed of its greatest aim. If we heal men's bodies and do not heal their souls our efforts are vain. We hope that through the influences is-

suing from the hospital our patients will go forth and that others will learn from them that there is something more vital than the healing of the body, that they will learn of the love of the lowly Nazarene who healed the body but in healing the body did not forget the soul.

## A Street Chapel Service.

*By Mrs. Esther A. Suhr.*

A street chapel is one of the chief assets of missionary work. In opening up a new place the two most important items are a man to preach and a place to preach. Some suitable room or shop, centrally located if possible, is rented or purchased. Inexpensive benches are provided, also a table where the preacher may spread out his tracts, portions of scripture and helpful literature to help direct men into the true way. A sign, "Gospel Hall," is hung outside of the door.

The passers by seeing the name "Gospel Hall" may know something about it and come in to learn more. Perhaps they do not know what it means and come in to find out. It is an informal meeting place. Men come in with their heavy loads sometimes to find a place to rest. To begin with it is often difficult to get much of an audience. If the preacher is wise as a serpent and harmless as a dove the people of the community learn to know him and place confidence in him, and when he invites them to come and listen to what he will tell them from an ancient book, he will gradually gather a nucleus of listeners about him who become more and more interested and in due time take up a systematic study of the Bible and its teachings. When they reach this stage we call them inquirers.

As the work grows from year to year and the circumstances warrant a chapel is built which serves as a street chapel most of the time and as a church on Sunday. The chapel is built on the busiest street if possible, and the largest front doors open directly on the street. When it is time for street chapel service these large doors are thrown open. Singing or music attracts the people who are passing by. When a sufficient number have gathered the speaker begins to explain some Scripture texts that he may have on a chart, or possibly the hymn that has just been sung. School boys like to help in singing the opening hymn. Perhaps the speaker who may be the missionary, some one of the native helpers, or one of the members of the church who has the required qualifications, may take up the Bible and say, "Confucius, your venerable sage, although a wise man, when asked what comes after death, said, 'I do not understand this life, how shall I know about the next.'" The missionary says, "Here is a book that will tell you about the future life and how to obtain it." This fixes the attention of the listener, and when the listeners are interested they will sit and listen for two hours to several speakers. The service is simple and direct but a wonderful force in the missionary enterprise.

## Work In Behalf of Women.

*By Miss Minnie Gohn.*

The women of China have been neglected for so many centuries that even now with new ideas taking the place of the old, it is difficult to overcome prejudice.

In Changsha, work in behalf of women has been along three lines, a Woman's Bible school, home visiting, and industrial work. Miss Dunkelberger assisted by Mrs. Huang, a very able Chinese woman, has had charge of the school. Beginning with about ten pupils, they have trebled the number during the year. While Bible and catechism are the main subjects the women are also taught Chinese literature, geography, arithmetic, and singing hymns. The school is really a Christian home and it is interesting to watch heathen superstitions gradually crumble and fall to be substituted by Christian ideas and principles. When a Chinese woman takes such a decided step, she has no easy time of it, for she must withstand a storm of opposition and persecution from family and relatives. As the women graduate, they are given practical work, going out to share with others, the joy and peace that has come into their own lives.

Visiting in the homes forms no small part of Woman's Work. We have a Chinese woman who goes out every day and just as often as possible, she is accompanied by the foreigner. When we arrive in the home, about the first thing our hostess does, is to place before us tea and Chinese sweet-meats, and if she has none on hand, she immediately sends some one out to buy. I often wish this part of the visit could be dispensed with, but since it is a strict Chinese custom, we must submit and patiently nibble at what is placed before us. If the call happens to be in a Christian home, we simply try to encourage the woman to attend services, but if in a heathen home, the Bible woman flavors the conversation with as much of the gospel story as possible, sometimes leaving a few tracts and always an invitation is given to attend the weekly women's meeting. This meeting is held at four o'clock every Tuesday, but having no idea of time, quite frequently our guests arrive at two o'clock and must be entertained until the hour for service. We are as cordial as possible and try to gain their good will and confidence by showing them every nook and corner of our home, thus they see for themselves that we do not, as reported, have the hearts and eyes of stolen children hidden away for the purpose of making medicine.

It requires a long time to really arouse interest in the Christian doctrine for at first the Chinese woman comes merely to see the foreigners, their queer ways, etc., but finally she expresses a willingness to study and then all the help possible is given to prepare her for baptism. There is so much to overcome in their lives, that often it requires two years before they can be baptized.

Most of our Chinese women are very poor, and the industrial work begun by Mrs. Dubs for the purpose of helping the Christian

women. During the past year, this work has been carried on by Mrs. Shambaugh and has been a means to the end which we wish to accomplish.

## The Readiness of Children to Learn Religious Truths.

*By Mrs. Irene B. Knecht.*

The one who wished to be given the first seven years of a child's life in which to train it in religious truths, understood the child heart. All children are alike in their eagerness to learn something new and to learn religious truths gives as much satisfaction as to learn the other mysteries with which God has surrounded them.

The Chinese child is the same as any other child. Whenever one stops for a moment the children are among the first to crowd around and soon grow bold enough to ask such questions as puzzle them.

What Paul said of the Athenians is also true of the Chinese. They are "very religious." In their religious activities the children play an important part. One can see them in the morning at the door of the home, reverently with two hands raising a bowl of rice toward heaven and bowing, and again in the evening at sunset at the door of the home burning incense and bowing; these ceremonies are intended to express thankfulness to the Father of heaven. This Father of heaven, whom the Chinese with superstitious rites seek to worship, we hope in the light of the Gospel of Jesus Christ to help them to understand more fully. The hearts of the children prove fertile soil for the seed which we sow.

One of the ways by which we can recognize the readiness of children to learn religious truths is to carefully note their questions and conversations. Some time ago a group of girls of our day school in Liling were walking along the street not knowing that some one was following close behind and listening to their conversation. Said the one "Are you glad that school will soon be closed and we will not have to study"? "Yes," replied the other, "I will be glad to rest awhile, but how happy I am for having heard of Jesus. My heart feels quite different when I think of Him and how He loves us." This girl had grasped the greatest truth God has revea'ed to man, namely, the love of Christ and how it changes the heart.

Again about five months go one of the children of a member of the church became very sick. Everything was done to help the child but it soon became apparent that the boy must die. The mother and grandmother who are unbelievers, in superstitious fear prevailed upon the father to call in the priests and if possible appease their Gods. The little boy through all this commotion said, "I believe in God, I would worship Him, the idol cannot help me." This is the testimony of a four-year-old who tried to strengthen his father and warn his mother. He is gone but his influence lives.

Jesus knew who would be most eager to learn truth when He said, "Suffer the little children, and forbid them not, to come unto me: for to such belongeth the Kingdom of Heaven."

## The Readiness of Chinese Christian Men to Enter Active Christian Service.

*By Arthur H. Sanders.*

From the inception of our Mission in China, evangelism has been faithfully inculcated and encouraged. "All at it and always at it," has been the motto, implied if not expressed. Consequently even the latest inquirer feels that he, or she, is expected to bring others to the services; and the Christian realize the duty and the privilege of taking a more public part in the work. All have a share in "band work"; exhorting, leading in prayer, or helping to "carry the tune." (And what matter if they do each carry it in a different direction?)

Moreover, there is not a single one of the Chaling church members who does not fulfill a regular appointment, of preaching or testimony, in street chapel or village meetings. Naturally the first efforts are crude. Common introductory remarks are, "I am unpolished and lack eloquence; my speech is without savour, and I have no face to appear before you." But witnessing to the one thing they know, they faithfully keep on, trusting that they may yet prove to be a "savour of life unto life" to some.

It is no easy thing for them to face. Grace and grit are needed. Not only do they risk sneers on account of halting speech, but they are despised the more because of having "eaten the foreign religion," and having become "slaves of the foreign devils."

On my last itineration, my load was carried by a Christian coolie, —a new experience for me. His knowledge of book-learning is practically nil, and his facility of vocal expression is nothing to boast of. Yet whenever we rested, he chatted in an informal way to the few who stood around. And when we stopped for lunch, he conducted quite a question-box lecture for the benefit of the crowd who drifted in primarily to see the foreigner eat.

The experience of some of the other brethren in the Mission better fit them to write of the readiness of Chinese Christians to enter the regular work as colporters and evangelists. But this I do know, that many who are called to the ministry could, with their necessary education, command much higher salaries in any of the "polite professions."

## What Kinds of Work Does a Single Lady Missionary Do the First Three Years On the Field?

*By Mrs. H. E. Voss.*

Nearly all the single lady missionaries of China are either teachers, nurses, or evangelists; teachers being in the majority. But whatever she be, the first year is supposed to be given to uninterrupted language study. Before the day of language schools this was not always possible, workers were scarce and the needs were great. But in these days most new missionaries have the advantage of a year of study at a language school.

The second year half time is still supposed to be given to study. The remainder of the time the new missionary tries her inexperienced hands on the many tasks before her. Lucky is she if she is placed with an older missionary who takes the responsibility of the work and helps and directs.

If she be a nurse and she is sent to a place where there is no hospital her time aside from study hours is taken up in the active work of healing for as soon as word is passed around that there is some one who may possibly be able to heal their various diseases, a steady stream of people day by day come to be ministered unto. If placed where there is a hospital she is busier than ever in dispensary and hospital work.

If she be a teacher there may be a day school in which she can teach several subjects such as music, arithmetic or English, for as yet her command of the Chinese language is such as to make the choice of subjects she is able to teach rather limited. There is the Woman's school in which she can help, and then there will be meetings for women where she will make her first address in Chinese in fear and trembling. There are children's meetings in which she can help and then she can always play with the school children and win her way into their hearts, or she may go with them to their homes and thus get into contact with their parents.

The third year she is better prepared to take on responsibility, for she has had a chance to become acquainted with the work. She may be given charge of a school, then she must engage Chinese teachers, make out schedules, secure books, pay salaries, teach classes, in fact be school board, superintendent, principal and teacher all in one.

If she be an evangelist she will conduct evangelistic work among the women. She may organize Bible classes for them, go with the Bible women to visit in the homes, arrange for and take charge of meetings, make trips to the out-stations, have special meetings and organize classes for the women there. Or she may develope some line of industrial work.

Whatever her work is, there is sure to be plenty of it and as the wonderful possibilities gradually open up before her, her zeal and enthusiasm deepen. If she remains strong in health the first three years are but a stepping stone to the great work which becomes her heritage as time goes on.

# THE ADMINISTRATION OF OUR CHINA MISSION

The affairs of our China Missions are regulated by the *Manual of Rules and Regulations* as adopted by our Church. This manual is a pamphlet of forty pages divided into three parts, viz. *Appointment of Missionaries, Missionaries and Their Work,* and *The Mission.* The subdivisions are under seventy-three sections, each defining a particular phase of the matter which relates to the Mission and its work. The government of the Mission is therefore constitutional, not monarchial.

It would require too much space to give a copy of the entire Manual under this Annual Report, but a few quotations from it will serve to enlighten our people in regard to our method of procedure with the affairs of the Mission. The first five sections pertain to *general requirements* for the appointment of missionaries and read as follows:

§1. *General Requirements.* Persons desiring appointment as missionaries are expected to answer a series of personal questions as to health, Christian experience, etc., provided for candidates, and to undergo a medical examination by the family physician, and when deemed necessary, by a physician designated by the Board. Also in a letter of application to state briefly: their religious history; motives for desiring to engage in the work of foreign missions; experience in active Christian service; whether they expect to go married or single: and furnish any other information which the Board ought to have, bearing upon their appointment.

It is most desirable that those appointed as missionaries should have the same general qualifications which make a Christian worker useful and successful at home; that they should be approved as winners of souls, and that they should possess deep piety of life and spiritual power. Names should be furnished of those who can speak of the candidates' qualifications in these regards.

§2. *Ordained Missionaries.* In addition to this, those seeking appointment as ordained missionaries, will be required to furnish their standing in their conference examinations and also a recommendation from their Presiding Elder and Bishop as to their qualifications for missionary work. It is expected that such candidates should have had some experience in personal evangelistic effort.

§3. *Medical Missionaries.* Those desiring appointment as medical missionaries (both men and women), in addition to the general requirements and qualifications specified in §1, must furnish testimonials, especially from the pastor of the church to which they belong, as to their Christian character, soundness in the faith and adaptation to missionary work; also recommendations from com-

petent persons, such as their teachers, as to their literary qualifications, and from their medical professors and others as to their professional attainments.

Unordained men, other than medical missionaries, applying for appointment, are required to furnish similar testimonials, except the certificate of professional qualifications; especially letters bearing upon their qualifications for the form of missionary work proposed.

§4. *Single Women.* Single women, including physicians, ought to make their application for appointment through the Woman's Board. Such applicants are expected to furnish the information required in §1, and recommendations from their pastor as to their literary qualifications, Christian character, soundness in the faith, practical experience in Christian work, aptness to teach the Bible, and adaptation to the form of missionary work contemplated.

§5. *The Wives of Missionaries.* The wives of missionaries are regarded as associate missionaries, uniting with their husband in desire and effort to give the Gospel to the unevangelized. It is expected that, so far as is consistent with their strength and household duties, they will learn the language and take part in missionary work. Wives of men seeking appointment, or women expecting to become wives of missionaries, are expected in a personal letter to give some account of their religious experience and their interest in the cause of foreign missions; also to furnish satisfactory testimonials as to their Christian character (usually from the pastor of the church with which they are connected), their experience in Christian work, and the educational advantages they have enjoyed; also to answer the series of personal questions and to undergo the medical examination provided for in §1.

§16. *The Term of Service of Missionaries.* The appointment of missionaries contemplates *service for life,* if the Lord will. Occasional furloughs, however, are in complete accord with such service. The change afforded tends to preserve or restore the health and energies of the missionaries, and their presence in the churches at home increases interest in Mission work. Missionaries shall be allowed a furlough after each term of seven years' continuous service in the Mission field; but in the case of single women their first furlough shall be after a term of six years, if they desire; but we earnestly advise that they remain longer, if compatible with their health and efficiency. The furlough in each case shall begin at a suitable time of the year after the expiration of the full term of service. Any other leave of absence should be by vote of the Board on recommendation of the Mission, except where a critical condition of health does not admit of delay, in which case the approval of the Mission will be deemed sufficient; the action to be promptly reported to the Board with medical certificate. In Missions where exceptional conditions of climate render a shorter term of service necessary, the length of such term shall be determined by the Board after correspondence with the Mission.

The third division of the Manual deals with the government of

the affairs of the Mission on the mission field. We quote herewith the first four actions of this division:

§36. *The Mission.* In general a Mission consists of all foreign missionaries under appointment by the Board within specified territorial limits. For the transaction of business the men are regarded as constituting the administrative force of the Mission. The women of the Mission, however, who are actively engaged in Mission work (the Mission to determine when this condition is met) are entitled to vote on what is known as Woman's Work. A missionary shall be entitled to vote after he has successfully passed the first three semi-annual language examinations prescribed in the course of study.

§37. *Powers of the Missions.* The Mission has the general care and supervision of all work within its limits. All questions of policy, method and expenditure are subject to its judgment, and all requests requiring the action of the Board should be accompanied by the action of the Mission upon them. Tours of exploration or any unusual work should be undertaken only with the advice of the Mission.

The Mission assigns and in general supervises the work of individual missionaries, to the end that all forms of labor may have the benefit of united counsel and may promote the interests of the work as a whole. It is proper, of course, that the views of all missionaries regarding their location and work should be heard and fully considered, and if any missionary shall be dissatisfied with the action of the Mission, an appeal to the Board for final decision can be made; provided, that due notice thereof has been given the Executive Committee of the Mission. A full statement of the case, together with the judgment of the Mission must accompany the appeal.

When the Missions are sufficiently numerous and prosperous to warrant the formation of an annual conference, such a conference shall be formed, and the Missions shall be governed according to the Discipline of our church.

§38. *Executive Committee.* The Superintendent appointed by the Board, and the Secretary and Treasurer, chosen by the Mission, shall constitute an Executive Committee *ad interim,* to have authority to indorse as approved any request to the Board. All actions submitted to this Committee must have the approval of the proper Station or Stations.

§39. *Mission Meetings.* The Mission shall meet at least once a year; it shall keep regular minutes of its proceedings, copies of which are to be sent to the Board soon after each meeting, for approval. On questions involving requests for appropriations the expenditure of funds and the location, transfer or retirement of missionaries, a two-thirds vote shall be required. In all other cases a majority shall decide. The traveling expenses to Mission meetings shall be met (unless under peculiar circumtances) only for those who are voting members, and those who are to be examined (§36).

It is observed that the last-mentioned section makes mention of

an Annual Meeting of the Mission. This meeting is held in July at Kuling, the summer home of the missionaries. The last bungalow erected is so arranged that three rooms can be formed into one room which serves as an assembly hall. The sessions of the annual meeting cover a period of eight or ten days. The forenoons are occupied with general business, the afternoons with committee work and the evenings are given to religious and intellectual improvement. Special emphasis is placed on devotional exercises and spiritual and social fellowship.

THE ALBRIGHT PREPARATORY SCHOOL IN CHINA.

*Located in City of Liling,*

*Prof. S. M. Short, Principal.*

The building is L shaped and this is the front view. First floor: an assembly room which will seat 400 persons, also recitation rooms. Second floor, used as a dormitory. Basement: kitchen, dining room, bath room, wash room, barber shop. Can accommodate 125 students.